CHRIST'S WAY OF WINNING SOULS

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CHRIST'S WAY OF WINNING SOULS

BY

JOHN CALHOUN SLIGH

A Member of the Northwest Texas Conference.

NASHVILLE, TENN.; DALLAS, TEX.
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PREFATORY NOTE.

THE subject of Personal Work appeals at once to every Christian worker. In this book the writer has endeavored to bring out the underlying principles governing Christ's personal dealings with the unsaved. The object of this work is to emphasize the supreme importance of the spirit in which personal work is done.

If the reading of these pages shall help some few to follow Christ in the winning of souls, the writer will feel that he has written to good purpose.

Except where otherwise indicated, the Scripture quotations are from the American Revision.

JOHN CALHOUN SLIGH.

EASTLAND, TEXAS, September, 1908.

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INTRODUCTION.

BY GROSS ALEXANDER.

If any word that I could say would induce ten thousand people to get and read this beautiful book, I should be very happy indeed. As a study of the method and spirit of Jesus, it carries a charm that will hold the reader to the end. As a guide to those who really desire to be effective in winning souls and who want to "know how," it will be the very thing they need. And it will awaken a desire and more—a conviction—in those fruitless, useless, do-nothing Christians who have never known the joy of bringing a soul to Christ.

The book, then, is not for preachers only or chiefly; though it will be a very present help for some of them. For it will give them a picture of him whom they call Master, and will show them how he did and how they are to do if they are really (and not professionally) his servants. More and more we are coming to see and know that every Christian may be, ought to be, is to be, a preacher. The old, traditional, conventional distinction between the clergy and the laity, between the minister and the members, between the

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preacher and the people, is giving way to a common-sense view which is also the scriptural view, that every one who knows by experience the saving power of Christ is to become a witness of it to others, and a winner of souls. Here there is no distinction. Read Acts i. 8, "Ye shall be my *witnesses.*" Read also Acts viii. 1 in connection with the startling statement of viii. 4.

But one should know how; and one who does not know how should be willing to learn. He must know what to say and, what is of almost equal importance, he must know how to say it. It must be done in a way that will arrest attention, win the confidence, and captivate the heart. It is a great art, it is a sublime art, but it is also a delicate art. One must know the secret. Jesus had the secret. Witness his charm as a conversationalist, his overwhelming popularity as a speaker to the multitudes. Well, Mr. Sligh, one of whose teachers I had the privilege of being, brings this out and sets it forth in a way that is simple, unaffected, vital, convincing. Those who want to know may here learn how; those who are so indolent they do not care to know, will find themselves wanting to know, if they will read this book.

Nashville, Tenn.

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CHRIST'S WAY OF WINNING SOULS.

CHAPTER I.

Christ as a Personal Worker.

During the past decade the attention of Christian people has been especially called to the possibilities of personal work—conversational evangelism. As the arm is almost useless without the hand, preaching is likely to be powerless to save men unless supplemented by personal effort. So widespread has been the conviction as to the importance of this kind of Christian effort that a distinct class of literature has been created. A number of booklets have been issued, classifying the different kinds of sinners, and arranging Scripture quotations to meet all possible objections that the unregenerate man is prone to make when confronted with the religious question.

While much good has doubtless been accomplished by the apt use of memorized texts, it

seems to the writer that the spirit in which we approach the unsaved man, and our manner of dealing with his troubled soul, should be of greater importance. Realizing the extreme delicacy of the human soul and the far-reaching issues involved, some conscientious people shrink from the task of conversational evangelism, fearing that they will do more harm than good. Others have tried repeatedly, and met with little success. The lack of apparent success should discourage no one. The main thing is to be sure not only that we are intrinsically right, but that we are doing the work in Christ's way.

Christ's method was largely conversational. He did not make set speeches. He followed the Socratic way of teaching by questions and answers, as he mingled with all classes of people. In John's Gospel we have the best specimens of our Lord's conversational method which have come down to us from the apostolic age. John himself makes it plain that they were but specimens preserved from a vast volume of living, spoken truth.

Without doubt the most complete example of Christ's way of dealing with an individual

soul is found in the fourth chapter of John's Gospel. This is a most satisfactory case. The work of Christ is seen at its best in his conversation with a woman of the common people, ignorant, degraded, and yet possessing a mind that responded readily to the attractions of Divine truth.

It was inevitable that the ministry of Jesus, overlapping the ministry of John the Baptist, should excite the semblance of religious rivalry. Although John had declared that "he that cometh after me is mightier than I," it is not surprising that the Pharisees should welcome the news of apparent rivalry when they heard that "Jesus was making and baptizing more disciples than John." To avoid the possibility of strife between the two groups of disciples and the unfortunate effect upon outsiders, Jesus withdrew from Judea to return and resume his Galilean ministry. Arriving at the rich plain of Samaria, they stopped at Jacob's well, not far from the village of Sychar. The disciples went away into the village to buy food, while the Lord awaited their return. As he sat thus on the well, in his Jewish attire, an Oriental woman, bearing an earthen waterpot

on her shoulder, appeared upon the scene. She paid no attention to the stranger, but slowly let the waterpot down into the depths and drew it up again, "all dripping with coolness" from the well. As she did so the stranger fixed his eyes upon her and said, "Give me to drink."

The request was so unexpected that the woman, as she tendered the water, was seized with an irrepressible curiosity, and said: "How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman?" Mindful of the age-long contempt of Jew for Samaritan, intensified by the fact that in the Samaritan's veins ran Jewish blood mingled with Gentile—a mongrel stock, the black sheep of the Jewish family—she had expected to leave the Jewish stranger as she had found him, sitting silent at the well. She looked no more for a word from him than from the stones at her feet. When he did speak, with gracious courtesy, asking for the drink of water he so sorely needed, she was astonished.

CHAPTER II.

Manifestation of a Friendly Spirit.

Christ's unexpected request, "Give me to drink," reveals the first principle of his way of winning souls—the manifestation of a friendly spirit.

In speaking to the woman Jesus crossed a double barrier, the Oriental barrier of sex and the Jewish barrier of race prejudice. Some speak of Christ as a Jew, but the word is too small for him. His humanity transcended Jewish national barriers and Jewish social customs. He is a citizen of the world, the friend and brother of mankind. A Jew, especially a Pharisee, would have sat at that well and would have died of thirst before stooping to ask a Samaritan woman for a drink of water.

If we would save men, as Jesus saved them, we may not limit our mission to an exclusive circle. To cut ourselves off by arbitrary social barriers from saving fellowship with those for whom Christ died, is to forfeit the spirit of

Christ. No man can come into fellowship with Christ without having his sympathies broadened and his narrowness rebuked. A Japanese theological student from Vanderbilt, K. Ashida, who attended the General Missionary Conference in New Orleans in 1901, said in one of the after-meetings: "Up to this time I have felt that my mission was to Japan; but now I feel that I have a mission to China and to all Asia."

The natural capacity of men for friendship greatly varies. Some will seclude themselves within a narrow circle, knowing and caring nothing about those on the outside. Others will just as naturally form a wide circle of acquaintance, and carry on a large correspondence with friends in different parts of the country. Whatever natural tastes may be, it is the duty of the Christian worker to make friends for Christ's sake. The love that includes less than all humanity is not a Christ love. "He made of one (blood) every nation of men to dwell on all the face of the earth." All men are included in the saving purpose of God and in the atonement of Jesus Christ. The manifestation of a friendly disposition is the out-

ward and visible means of approaching a deathless spirit. It is the first overture of an invitation to immortality.

Before we can manifest a friendly spirit, we must actually have a friendly spirit. If there is within us any vestige of bad feeling, it is an impediment to the course of Christian love. If we are selfishly absorbed in ambitious schemes, or business pursuits, or personal pleasures, the springs of human affection will dry up. A deep and never-failing love for men is the sure mark of the Christ spirit. If we actually have such a love, we can convince the world of our friendship. Such a love can be realized only by close contact with the Son of Man, who is the Master Lover. If we know Christ, we will love men as he loved them.

After we have caught a measure of Christ's friendship, it is sure to find a way to manifest itself. At the same time knowledge of men and social usages will help every Christian worker. Dr. Van Dyke says that there is one way in which people are alike—it is that they are all different. Planting our friendship for men on the broad basis of the solidarity of the race, we find an infinite variety of types

and individuals. If we love men, we will study human nature.

But after all, nothing appeals to men like supreme naturalness. David Livingstone could walk right into the camp of an African chief who was surrounded by his warriors and armed to the teeth, and could go right up to him and extend the hand of greeting with the same easy gait and pleasant smile with which he would approach an old and trusted friend. And thus, at an early stage, Livingstone learned to rule the hearts of the Africans. That man who loves men and believes in them, who has sought and found the keynote that vibrates in all hearts—that man can make his appeal anywhere and find a response; for that which is common to the race is stronger than individual or national peculiarities. When Christ asked the woman, "Give me to drink," he spoke not as Jew to Samaritan, or as Oriental man to Oriental woman, but as one human being to another; and the response was instant and sure.

"How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman?" Jesus did not answer the question directly. He

seldom did. His next words only served to intensify her interest and curiosity: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water."

The woman replied: "Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well and drank thereof himself, and his sons, and his cattle?"

The next words of Jesus roused the woman's curiosity to the highest pitch: "Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life."

The practical mind of the woman caught at the possibilities of such water as a labor-saver in domestic economy. Water, one drink of which would satisfy thirst for all eternity! She wanted it at once. "Sir, give me this water, that I thirst not, neither come all the way hither to draw."

CHAPTER III.

A Happy Way of Introducing the Subject.

No writer on pedagogics could suggest a more skillful way of establishing the mental point of contact. Reasoning from the commonplace fact of a drink of water Jesus directed the woman's thoughts to the living water, of which if a man drink he shall never thirst. By placing a familiar object in a most unfamiliar light, he caught and held her attention. She was interested, and wanted the water he was talking about.

First impressions are strongest. If a man is repelled by the first approaches of the Christian worker, success is endangered. We find people preoccupied with the things of this present world, their thoughts not on spiritual things, and it is often matter of difficulty to break into the well-connected chain of everyday interests. The woman's mind just then was on the drawing of a pitcher of water.

Notice with what master-skill Jesus glides into the great theme. The words "gift of God—living water—shall never thirst to all eternity," were as the first rosy glimmer of spiritual dawn to the woman's mind. When Nicodemus came to Jesus by night, Jesus at the first word shot a shaft of white light into Nicodemus's soul. "Except one be born anew, he cannot see the kingdom of God." What this self-complacent master in Israel needed was to be blinded by the blaze of full-orbed spiritual truth and startled out of his own intellectual orbit. Not so with this peasant woman.

The hammer-and-tongs method of approaching a sensitive human soul, without divine skill or wisdom, is of no avail. The writer well remembers an experience in light housekeeping at the old Dryades Street parsonage in New Orleans. After moving in our trunks and belongings and scraping up some of the dust from the floors, I sallied forth to get oysters for supper. The girl at the little shop asked me if I wanted them opened. I said, "No—shells and all." Returning to our rooms, I undertook to prize the shells open. First, I tried to insinuate a screw-driver in between the

shells. I never realized before that an oyster could have such tenacity of purpose. I tried again by setting the oyster on edge and hammering on it as on a blacksmith's anvil. After nearly an hour's hard work, we succeeded in dislodging a dozen or more of the outraged mollusks; but they were unfit to eat, and made us sick. I never bought oysters again without having them opened at the shop. Afterwards I saw some experts shucking oysters. They would pick them up, toss the shells aside, and throw the oysters into a tub, as fast as hands could move. It was all a matter of knowing how to approach the oyster.

The man who would win souls for Christ must know the avenues of approach to the common mind as well as the means of access to the cultured classes. There is a road into every man's thoughts, or at least a pathway, however twisted and tangled it may be. How to find the road, or to follow the trail that leads into the circle of a fellow-being's supreme interests—this is the task before the personal worker. To miss the trail is to accomplish nothing, or worse than nothing.

For this reason, Christ was always talking

about common things in an uncommon way. When he found Simon and Andrew, James and John, by the Sea of Galilee, with their nets and their fishing, he appealed to their fisherman's instinct. "Come ye after me, and I will make you fishers of men." For the farmer, he had the parable of the Sower; for the merchant, he had the parable of the Merchant Seeking Goodly Pearls; for the financier, he had the parable of the Talents; for the shepherd, he had the parable of the Good Shepherd, and that of the Sheep and the Goats, at the last judgment; and for all humanity, he had the parable of the Prodigal Son.

And yet, the same Saviour who could touch the minds of the common people at so many points could so enthrall the mind of the cultured and scholarly Saul of Tarsus that he exclaims: "What things were gain to me, these have I counted loss for Christ! Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord."

The successful personal worker must be full of his subject. It is foolish to suppose that by memorizing a few isolated Scripture texts

a man can equip himself to charm men out of their sins into the love of Christ. He may not be a scholar, he may not have a profound or brilliant intellect, but his mind must be imbued, permeated, with the spirit of the Gospels. He must know Christ, and the gospel of Christ. In him he must live and move and have his being. He must know the Old Testament as it looks forward to Christ, and the Acts and Epistles as they cast an afterglow of light upon our Lord. He may not be an expert at quoting proof-texts; but the spirit of these things he must have in his heart, and that to overflowing. And when the opportunity comes to sow the seed, he is justified in claiming the promise: "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him."

Nothing but practice and the wisdom of God can teach us how to let the first spark of light into a human soul. But remember, there is always a road to every man's mind. Christ knows that road. If we abide in him, he will teach us. There may be failures, even ludicrous mistakes; but the end will reward us with divine skill and divine success.

CHAPTER IV.

Probing the Conscience.

When the woman made the request that Christ give her some of this remarkable water, he turned and said: "Go, call thy husband and come hither."

Considerably abashed, the woman replied: "I have no husband."

Straight the Saviour looked her in the face, as he said: "Thou saidst well, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband: this thou hast said truly."

The next principle of Christ's way of winning souls is that his words probed the conscience and suited themselves to the moral condition of the hearer. A harsh rebuke is like a disagreeable medicine: it is hard to get the patient to take the treatment. But if you can softly turn the light of a man's conscience on his own sin, so that he will rebuke himself, lasting good will be accomplished. Jesus nev-

er needlessly wounded the self-love of people. His prophetic eye read the whole inner history of the woman. She had tampered with the marriage tie, like a thing to be put on and off as a garment, until finally she had reached the point of dispensing with the marriage ceremony altogether—the logical end of all such.

No lasting good can be accomplished by personal work unless we probe the conscience. We may not have the prophetic insight of Jesus; but if, by the spirit of Christ, we can wake up the conscience, we can locate the infected spot. In actual experience, sin is not an abstract something, but very tangible, exceedingly real and personal. While all sin springs from one generic root, a man must be led to repent of that particular sin of which he has been guilty. I like best Luke's account of John's message of repentance, because it is positive and specific:

"And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came also publicans to be baptized, and they

said unto him, Teacher, what must we do? And he said unto them, Extort no more than that which is appointed you. And the soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages."

John did not hesitate, in the spirit of candor and kindness, to address himself to the specific sins of which his hearers were guilty.

This is the realm of spiritual therapeutics; it may be of spiritual surgery. A great deal of the success of the modern physician is due to his skill in disguising disagreeable remedies in capsules; and in surgery, to the use of anæsthetics. Jesus Christ was always merciful to the consciences of men. He did not try to torment or afflict the guilty soul. If the guilt was recognized and acknowledged, that was enough. The most effective preaching is where a man's own conscience speaks to him. Paul in the second chapter of Romans says: "They show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." A gentle

admonition, it may be only a suggestion, will often arouse a man's conscience and fill him with sorrow, where a stern rebuke would only set him to defending himself and hardening his heart. When Christ denounced the hypocritical Pharisees so severely, it was for the purpose of breaking their hold upon the common people; and not with the hope of helping them personally, for they were past redemption. There are times when the public good demands that the thunders of Sinai peal from the pulpit; but gentleness should be the rule in personal work.

When Jesus looked down the troubled vista of this Samaritan woman's domestic life, it was only with a great sympathy and pity. But his words, kind as they were, gave yet an unflinching statement of facts. Who is sufficient for these things? Who among us is fit to be a messenger of grace to guilty men? And yet, we are all kings and priests unto God. God gives to every genuine believer authority to speak to the consciences of men, and if we speak the truth of God, then the keys of the kingdom hang at our girdle, and whatsoever we bind on earth shall be bound in heaven, and

whatsoever we loose on earth shall be loosed in heaven. If only God be with us, if we are filled with divine compassion for sinners, we need not be afraid to speak bravely, without flinching, and our words will meet an approving response in the consciences of men.

CHAPTER V.

A Liberal but Uncompromising Spirit.

The woman did not care to dwell on the dark pages of her domestic history. Like a great many other people, she preferred to discuss abstract theological questions, rather than her own personal sins. She turned the conversation to the age-long controversy between Jew and Samaritan, the ritualistic question as to the particular place where temple worship should be observed. Over against them Mount Gerizim towered eight hundred feet above the plain, with the ruins of the old Samaritan temple on its summit. The scene easily suggested the words: "Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship."

The answer to this query discloses another principle of Christ's way of winning souls; his teaching had all the freedom of divine truth, and was yet absolutely without the spirit of

compromise. A false idea of tact might have led him to temporize as to the rivalry between the Jewish and Samaritan ideas of worship. But Jesus never acted upon mere expediency. He unhesitatingly affirmed that the Jews were right and the Samaritans were wrong; that Jerusalem is the place to worship; but that after all the whole scheme was merely a temporary expedient to prepare men's minds for the reception of the great truth of the spirituality of God, and the glorious fact that the whole earth is his temple.

> Thou, O Spirit that before all temples dost prefer
> The upright heart and pure—.

"Woman, believe me, the hour cometh when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. But the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth; for such doth the Father seek to be his worshipers."

Every conscientious man has convictions even upon minor theological questions. Let

love be without dissimulation. In order to win men, it is not necessary to surrender our convictions. We can rather win their respect by frankly stating our beliefs wherever necessary. Wherever foreign missionaries have tried the experiment of compromise in order to win converts, it has resulted disastrously, reacting to the hurt of Christianity.

But it is noticeable that Jesus did not seek to convert the woman to his views of temple worship, but leads her on to the supreme fact of the spiritual worship of God. "God is a spirit; and they that worship him must worship in spirit and in truth."

CHAPTER VI.

The Grand Objective Point: To Reveal Christ to the Sinner.

The woman was again brought face to face with the personal religious problem. Her conscience might have slept on undisturbed through a whole day's wrangle about the respective claims of the rival Samaritan and Jewish altars; but when the white light of the awful spirituality of God and the purity of spiritual worship was shed upon her conscience, she felt the glaring defects of her life. With downcast eyes and a hushed and tremulous voice, we can hear her murmuring: "I know that Messiah cometh (he that is called Christ); when he is come, he will declare unto us all things."

"Jesus saith unto her, I that speak unto thee am he."

The great principle of Christ's way of winning souls is to reveal the person of Christ to the sinner. He had entered into friendly con-

versation with the woman; he had turned her thoughts to the all-important question; he had aroused her conscience to a sense of her sins; he had brought her face to face with the awful spirituality of the one true God, whose presence pervades the earth, and who requires a pure spiritual worship—and her conscience cried out for a Saviour. Then came the grand revelation: "I that speak unto thee am he."

Let us remember, in all our efforts to save men, that Jesus Christ is the grand objective point. Here is where much so-called religious work breaks down. There are many ways of helping men, many blessings that we can scatter along the way by philanthropic effort. We may find a man naked, and clothe him; hungry, and feed him; sick, and we may visit and restore him; out of work, and we may find him a job; ignorant, and we may educate him; morally broken down, and we may induce him to brace up and return to respectability; we may find him unchurched, and we may induce him to be baptized and join the Church. These things are good; but let us make sure that we do not fail to bring the man into contact with the supreme good, Jesus Christ. Be assured

that we have never done our duty by our fellow-man, until we have led him to the vision of the Glory of Christ. Let us keep the main object before us, Jesus Christ and him crucified. "For I determined not to know anything among you, save Jesus Christ, and him crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (A. V.)

CHAPTER VII.

The Motive Power: Consuming Earnestness to Do God's Will.

Filled with holy amazement, the woman left her waterpot and went away into the city. The disciples returned with their supplies. After they had arranged the food for the meal, Jesus paid no attention to it, but still sat at the well, his soul consumed with thoughts too deep for words. Finally the disciples broke in on his thoughts, saying, "Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work."

The motive power of Christ's way of winning souls is a consuming desire to do the will of God. It is possible that a man might undertake the work of soul-winning because others were doing it and it was in the air; or pos-

sibly there might be a vague desire to do good, or to win the approval of good people. But unless there is a consuming purpose to do God's will, all such efforts will be as transient as the morning dew. No man will make it a lifelong practice to lead men to Christ, unless the motive power is a desire to fulfill God's purpose.

But a man cannot really give himself to soul-winning without feeling that it is the most important work in the world. The greatness of the work itself begets an irresistible enthusiasm.

Jesus engaged the Samaritan woman in conversation and led up to the great theme of themes because it was God's will for him to do so. As the woman's interest was awakened, and she was brought to the point of accepting him as her Saviour, the Master's own interest was enlisted until the volume of thought and feeling swept him along and overwhelmed the natural desire for food. He had said that man should not live by bread alone. Now, he was feeding on the bread of useful service. That man who seeks to save his fellows will never have a starveling soul.

Making God's will our motive, building on the solid rock of the divine purpose, relieves us from undue concern about results. Emerson says: "A man is relieved and gay when he has put his heart into his work." We need not be too greatly concerned about fruit. The fruit will come, results will follow, if we are in harmony with God. "He that abideth in me and I in him, the same beareth much fruit; for apart from me ye can do nothing," says the Master in the fifteenth of John. In Hebrews we read: "For ye have need of patience, that, having done the will of God, ye may receive the promise."

The soul-seeking, soul-winning habit puts us in touch with secret resources of satisfaction. The opportunity to save a soul meant more to Christ than the chance to eat a meal. The act of giving reacted upon his own spirit and filled him with deep satisfaction.

When we make the purpose of God our purpose, we get a spirit of consuming earnestness. You cannot hope to win a man for Christ until the desire to save him becomes the paramount issue. Emerson says that "no great work was ever accomplished without enthusiasm." An

intense, well-tempered, wisely directed enthusiasm is the God-given privilege of the soul-winner. We must make men feel our earnestness of purpose. Enthusiasm will catch and hold the attention of men. It will arouse interest and kindle feeling. Enthusiasm will atone for a thousand blunders. Lack of it will kill a revival, paralyze a preacher's usefulness, and fossilize a whole congregation.

I once attended a meeting of coal miners at Bonanza, Arkansas. The feature of the occasion was a speech by John Mitchell, the labor leader. There were no seats, the crowd had to stand, and the programme was long-drawn-out. There was a speech by Mr. Mitchell's secretary, then a speech by the District Judge. Next on the programme was a speech by Congressman John S. Little, afterwards Governor of the state. When it came Mr. Little's turn, the crowd was tired and impatient, and began to cry: "Mitchell! Mitchell! we want to hear Mitchell!" Little turned to Mitchell and whispered: "Get up for my sake, get up and speak." Mitchell said: "No, you must speak first." I saw Little step up from the platform to a stool-bottom chair; I saw the surge of blood to his

face, and the swelling of veins in his forehead. His voice rang clear above the tumult: "Fellow-citizens, I am just like you; I want to hear John Mitchell speak." Loud cheers greeted his words. "But," he continued, "Mr. Mitchell has just requested me to make my speech as a special favor to him, and I know that you want to do what he wants done." The cheers rose again, and Mr. Little swept the crowd, making the best speech of the occasion. It was the compression of an intense earnestness within a few well-chosen words that relieved an embarrassing situation, and saved the day for Mr. Little.

When you stand face to face with a fellow-being, it may require only a few right-spoken words to turn the tide of his life toward God; but those words must be vitalized by earnestness and backed by the infinite power of God.

CHAPTER VIII.

Results of Soul-winning—Beyond the Measure of Human Standards.

The Samaritan woman was saved. We have no account of her profession of religion, but we know that she was saved, because she immediately brought others to Jesus.

"So the woman left her waterpot, and went away into the city, and saith to the people, Come, see a man who told me all things that ever I did: can this be the Christ? They went out of the city and were coming to him. . . . And from that city many of the Samaritans believed on him because of the word of the woman who testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them; and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Saviour of the world."

We could have no better evidence that the woman herself was saved. All of which goes to show that the possibilities of soul-winning are immeasurable. Through a friendly conversation with one woman, beginning with a request for a drink of water, rising to the theme of living water, her conscience was touched, and she cried out for a Saviour. When she had come in saving contact with him, she left her waterpot and sped back into the village proclaiming the news from the house-tops. She went at once to her old acquaintances, sensual and godless as they no doubt were, and said: "Come, see a man who told me all things that ever I did: can this be the Christ?" At once Christ was put in touch with the very worst people in the town, and a revival was started which swept the place.

No man who has the assurance that he is doing God's work in God's way need be discouraged about results. The kingdom of God cometh not with observation. Moody says that some converts are to be counted, others are to be weighed. A man's possibilities for Christian usefulness can never be known until he has known Christ. The last shall be first

and the first last. Men with brains, money, and influence often come into the kingdom of God and do little more than fill a place in the Church; while a Jerry MacAuley or a Gypsy Smith, fished up from the dregs, makes a burning and shining light. Despise not the day of small things.

When Dwight L. Moody went to Boston to work in his uncle's store, he was a raw country boy of seventeen, hardly able to read. When he joined the Sunday school, the teacher gave him a Bible and asked him to turn to the Gospel of John. The boy awkwardly began turning the leaves back at Genesis, and the rest of the class laughed at him. The teacher kindly covered the boy's confusion, and helped him to find the right place. He won young Moody's heart, who made up his mind that he would stand by a teacher who would help out a fellow like that. Some days afterwards, the Sunday-school teacher went into the back part of the store and found Moody wrapping up some shoes. He put one foot up on a box and talked to the boy about his soul's salvation, and won him to Christ. There was no way for that teacher to have known the possibilities

for national and international and eternal usefulness wrapped up in that green country boy's heart. Soul-winning is like mining for diamonds; it is impossible to estimate the output by weight or numbers. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good." (Ecclesiastes xi. 6.)

CHAPTER IX.

Christ's Message to the Man of Culture.

Christ's conversation with the Samaritan woman furnishes the best example of the means of approaching the common mind. As there is an essential unity in all humanity, the same principles will guide us in our dealing with all classes. However, the New Testament gives us other instances of his way of handling special cases. Among these I have selected, as most typical, the interview with Nicodemus as illustrating Christ's message to the man of culture; the encounter with Zaccheus as typical of Christ's appeal to the business man; and the case of the rich young ruler as setting forth Christ's claim on the aristocrat. The characteristics of these three classes may in some respects overlap each other, or may even be combined sometimes in the same individual; but they are sufficiently distinct to serve as a working basis.

Nicodemus was a man of developed brain

and special training. His coming to Jesus by night indicates a wary and politic disposition. His opening sentence reveals a mind at once logical and open to conviction: "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him." The Saviour chose to ignore the personal compliment involved. He was not willing to treat with Nicodemus merely on the plane of a teacher come from God. Nor do we observe any of that wary and gradual approach which characterized his conversation with the Samaritan. What Nicodemus needed was to be startled out of his own intellectual orbit, wrested bodily from the domination of preconceived ideas. Jesus at the first plunge took Nicodemus clean beyond his depth.

"Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God." The physical impossibility of the thing surprised Nicodemus. "How can a man be born when he is old? can he enter a second time into his mother's womb and be born?"

Here, as always, but with unusual directness, Jesus strikes straight for the spiritual

truth. "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

The fact of a spiritual birth was even more perplexing to Nicodemus than the idea of a second physical birth. "How can these things be?" he exclaims, confessing his ignorance.

Jesus means to teach Nicodemus that no amount of culture, religious or literary, can take the place of religious experience. "Ye must be born anew,"—this is the corner stone of religious life, the Magna Charta of the soul. It is the death-blow to ritualism. It sounds the knell of mere dry intellectualism. Not philosophical speculation, not rabbinical lore, not temple ritual—but life, spiritual life from the God who is a Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jesus adduces no argument to prove this. Being one of the elementary principles of religious life, it needed no proof save the authority of Jesus.

Christ supplies the human mind with certain elementary truths which can be learned

nowhere else. The New Birth, the Golden Rule, the Fatherhood of God and the Brotherhood of Man, the Eternal Punishment of the Wicked and the Eternal Reward of the Righteous—these are truths which, like the axioms of mathematics, need no demonstration. As light is fitted to the eye, the sayings of Christ are fitted to the understanding. The mind, wearied with uncertain speculations about life and destiny, like Noah's dove, can find in these truths a resting place for the sole of the foot. The intellect settles down on these basic facts with the calm assurance that the rock-ribbed hills are not more securely established. What the fundamental discoveries of Copernicus, Galileo, Kepler, and Newton are to astronomy, Jesus Christ is to essential moral truth. They are not simply religious truths—they are eternal, living facts, and carry conviction along with them. "The multitudes were astonished at his teaching; for he taught them as one having authority, and not as the scribes." (Matthew vii. 28, 29.)

Religious experience, based on the truth of Christ, enables the man of culture and the seeker after culture to realize a practicable

philosophy of life. "Knowledge comes, but wisdom lingers." There are many things the knowledge of which adds to the enjoyment and adornment and usefulness of life; but the knowledge of Jesus is the perpetuation of all the best elements of life. "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." (John xvii. 3.)

There is a culture without God which yields a degree of satisfaction. There are those who seek and intermeddle with all knowledge who neither know nor care for God. To revel in the masterpieces of literature, to examine the deep things of human philosophy, and to scan history's page for the records of the past; to search out the mysterious combinations of chemistry, to understand the occult laws of physics, and to explore the depths of the infinite heavens; to sit wrapt beneath the charm of music's spell, to stand in admiring contemplation before the choicest works of art, and to gaze with enchanted eye upon the varied beauties nature spreads with lavish hand on earth and air and sea and cloud,—these are the activities by which they would nourish the soul

and bring it to manhood's tallest stature. It is to be regretted that those who hold half a truth should commit so great an error. Education has a glorious mission. But, as Bishop Haygood says: "Self-seeking culture, culture without conscience, mere knowledge without worship, does itself tend to nourish and develop the lower side of our nature; unsanctified culture, whether in philosophy, in literature, in science, or in art, has its normal and not infrequent end in some form of sensuality." Intellectual culture is no antidote for sin. "But we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God." (1 Corinthians i. 24, 25.)

Burns sprang from the soil of Scotland like the "wee, modest, crimson-tipped flower"; and his poetry wells up out of a heart full of beautiful nature and sympathy for humankind. Byron sprang from the aristocracy, and his poetic imagery delights the lover of beauty. The careers of both are stock examples to the moralist that neither intellectual brilliance nor poetic fervor can save a man from moral

wreckage. Tennyson is possibly not the equal of Burns in untrammeled poetic feeling, the spontaneous outburst of inspiration; but Tennyson took the Star of Bethlehem for his guide, linked his poetic talent with Christian feeling, addressed his greatest poem to the "Strong Son of God, immortal Love," and has won wider and more enduring fame. Burns in a spasm of remorse might write:

For guilt, for guilt, my terrors are in arms.
I tremble to approach an angry God,
And justly smart beneath his sin-avenging rod.

Fain would I say, "Forgive my foul offense,"
Fain promise never more to disobey;
But should my author health again dispense,
Again I might desert fair Virtue's sway;
Again in folly's path might go astray;
Then how should I for heavenly mercy pray,
Who run so counter heavenly mercy's plan,
Who sin so oft have mourned, yet to temptation ran?

O, thou great Governor of all below!
If I may dare a lifted eye to thee,
Thy nod can make the tempest cease to blow,
Or still the tumult of the raging sea;
With that controlling power assist even me,
Those headlong furious passions to confine,
For all unfit I feel my powers to be,
To rule their torrent in the allowed line:
O, aid me with thy help, Omnipotence Divine!

But Tennyson, the poet of love and law,—and not of lawless passion,—closes his life with the calm assurance:

> For tho' from out our bourne of Time and Place,
> The flood may bear me far,
> I hope to see my Pilot face to face
> When I have crost the bar.

Sergeant S. Prentiss, the brilliant lawyer and politician of the Mississippi Valley, had an oratorical fervor and statesmanlike grasp of mind and breadth of culture comparable to a Gladstone; but he wasted his brilliant gifts in drunkenness, gambling, and debauchery, and achieved only a meteoric career; while the fame of England's great Commoner is as broad as civilization, and will outlive his death by many generations, because he built his career upon the Impregnable Rock, Christ Jesus.

One of the most notable modern instances of the profound change produced in a cultured man's life by contact with Christ is to be seen in the career of James Tissot, the French painter. It could hardly be expected that such a thing would come to an artist whose specialty was his paintings of society women, and who had won renown by his brilliant sketches of

actresses and grisettes. But the hand of God touched him by means of a bereavement, and Tissot forsook these things because they no longer satisfied him as a man or an artist; and in 1890 he went to the Holy Land and spent six years studying the people and customs and scenery of the country, and then executed a large number of paintings and sketches illustrating the entire life of the Christ. Looking upon these pictures, one can but feel that the Christ Presence in the artist's life wrought with his pencil and brush, making the Saviour and his times to live and throb before our eyes. James Tissot, the Christian artist, will be remembered long after James Tissot the brilliant, fashionable Parisian painter has been forgotten.

There need be no separation between Christianity and culture. Much that is uncouth and repellent has attached itself to the doctrines of the Church and the practices of the saints; but this is not of Christ. There is in him nothing of the coarse, ignorant, or abnormal. The highest beauty and the highest truth dwelt in his mind together; and the greatest philosophers, poets, artists, and statesmen have paid him homage.

The gospel message has within itself sufficient attraction for the noblest minds. We are not surprised when Nicodemus, laying aside his caution in the dark hour of the crucifixion, comes openly, bringing a hundred weight of costly myrrh and aloes, and assists Joseph of Arimathea in removing the bleeding body of the Lord from the cross and preparing the sacred remains for the burial.

If we wish to win the student, the thinker, the professional man, we can find nothing better than the words of Christ, the brightest gem of gospel truth, spoken in that night interview with Nicodemus:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (A. V.)

CHAPTER X.

Christ's Appeal to the Business Man.

One day, as Jesus was passing through Jericho, he saw a little man run ahead of the crowd and climb up into a sycamore tree. He recognized him at once; it was Zaccheus, the chief publican. The Saviour bent his steps to the foot of the tree, and looking up, said to the tax-gatherer: "Zaccheus, make haste, and come down; for to-day I must abide at thy house." (Luke xix. 5.) Surprised and delighted, Zaccheus came down and received him joyfully. As they walked on together, his mind was in a tumult. He was used to the Pharisees, with their broad phylacteries, their long robes, and their greetings in the market place. But they never made the slightest impression for good upon him, for he well understood that they loved the praise of men more than the glory of God; moreover, they might, for a pretense, make long prayers, but so long as they continued to devour widows' houses,

and defraud the poor, their saintly pretensions would never deceive Zaccheus. They were grafters as well as he; all had an eye to the main chance. The only difference was that Zaccheus sacrificed his reputation and became a byword and a hissing, while the Pharisees carried reputation in one hand and avarice in the other.

But in Jesus he saw a man of a new type. He wore no Pharisaical affectations; he did not seem to be trying to impress any one with his saintliness; he wore the dress of the common people. He spoke, not with measured sanctimoniousness, but in direct, everyday language. But for all this lack of display, there was a touch of genuineness which challenged Zaccheus's admiration. The wily tax-gatherer was not easily deceived. Had he not seen blind Bartimeus sitting by the wayside, begging? Had he not heard the blind beggar lift up his voice and say, "Jesus, thou son of David, have mercy on me"? And had he not beheld Jesus turn and say to him, "Receive thy sight"? "And immediately he received his sight and followed him, glorifying God." Here was a man who had a dif-

ferent purpose in life from any one Zaccheus had ever seen. Here was a man whose main purpose was not to help himself, but to help others. As he walked by his side and looked into his face, he felt ashamed of himself. He forgot about the Pharisees and their hypocrisies. He thought within himself: "Here is Jesus giving his life to help the poor and the suffering, and here am I a tax-gatherer, filching their hard earnings, and taking the bread out of their mouths in order to enrich myself." And in that few minutes of personal contact with Jesus, without a word being spoken, the very presence of Christ wrought its alchemy in the hard heart of the publican. Prompt and energetic, accustomed to act with decision, when they reached the house, Zaccheus stood and said to the Lord: "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold."

"And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost."

The action of Zaccheus is the standing ex-

ample of the way out for the man whose hands are burdened with ill-gotten gain. Most people who have been defrauded would be satisfied to get back the principal and interest of the amount out of which they have been defrauded, without exacting the fourfold restoration of the old Levitical law; and under the Christian dispensation, this is sufficient to satisfy the reasonable demands of conscience.

It is not probable that much was left of Zaccheus's swollen fortune; but no one who reads the parable of the Rich Fool, who pulled down his barns and built greater in order to accommodate the vast harvests of his fields, and then lost his soul that very night unprepared; no one who has read the parable of the rich man lifting up his eyes in torment and begging for a drop of water to cool his tongue; no one who believes these things can doubt for an instant that Zaccheus acted wisely.

Nothing could be more suited to present-day conditions than Christ's appeal to the business man. Zaccheus was a good type of the modern high-financier, in that the main end of his business was appropriating the earnings of others.

Never in the history of the world have the activities of men been so given to business. The greater part of the best manhood of America to-day is going into business life. During the Middle Ages, the strong man despised the clerk's petty trick of writing, and scorned to wield anything lighter than a sword. Scott's "Ivanhoe" gives a brilliant picture of the pursuits which absorbed the men of that day. They were men for whom we can but feel a thrill of admiration. Our hearts quicken when we see Ivanhoe unhorsing his antagonists in the tournament; or when we hear the thunder strokes of the battle-ax of Richard the Lion-hearted demolishing the postern-gate at the castle of Font-de-Boeuf. Such was, and such had been for ages, the type of man whom the world delighted to honor.

But times have changed—on the whole for the better—and now the current standard of manhood is what a man can do in business. Wars are infrequent, and soon over when they do occur. International differences are often settled in a business way, by mutual agreement and an indemnity.

But the jingling of the guinea helps the hurt that honor feels,
And the nations do but murmur, snarling at each other's heels.

But the war spirit still lives in business. The roar of the stock exchange succeeds the tumult of battle. Men fight with the keen edge of their wits, rather than with the Damascus blade. Commercial competition is only a shade less merciless than war itself. In business strife, the cry is still, "Woe to the conquered!" Nor does the modern business gladiator exhibit much more scruples of conscience than the old-time warrior. We cannot deny that the soliloquy of the misanthropic young man in Tennyson's "Maud" scarcely exaggerates the worst features of modern commercialism.

Why do we prate of the blessings of Peace? We have made them a curse,
Pickpockets, each hand lusting for all that is not its own;
And lust of gain, in the spirit of Cain, is it better or worse
Than the heart of the citizen hissing in war on his own hearthstone?

But these are the days of advance, the works of men of mind,
When who but a fool would have faith in a tradesman's ware or his word?

Is it peace, or war? Civil war, as I think, of a kind
The viler, as underhand, not openly bearing the sword.

Peace sitting under her olive and slurring the days gone by,
When the poor are hovel'd and hustled together, each sex, like swine,
When only the ledger lives, and when only not all men lie;
Peace in her vineyard,—yes!—but a company forges the wine.

And the vitriol madness flushes up in the ruffian's head,
Till the filthy by-lane rings to the yell of the trampled wife,
And chalk and alum and plaster are sold to the poor for bread,
And the spirit of murder works in the very means of life.

And Sleep must lie down arm'd, for the villainous center-bits
Grind on the wakeful ear in the hush of the moonless nights,
While another is cheating the sick of a few last gasps, as he sits
To pestle a poisoned poison behind his crimson lights.

Not all business men are like this, but there is too much truth in the above indictment. Not by wild anarchical denunciations, but by love showing a better way, is our deliverance

to come. It is easier to generalize concerning a disease than to propose specific remedies; but in the light of Christ's word one remedy stands out clear, to lead business men one by one to accept the Christ standard.

When Crittenton, the millionaire druggist of New York, came into vital contact with Jesus Christ, he ceased piling up money, and went to work to seek and to save that which was lost. He says: "No class of men are so much neglected by Christian workers as business men. I never had a Christian worker come into my office and talk to me about salvation."

The individual Christian business man must be the leaven that leaveneth the whole lump. No man whose spirit has been touched by the golden rule can follow the heartless methods of the modern captains of industry and the trust-builders. No man who truly knows Christ would employ a secret railroad rebate to crush a competitor. No Christian manufacturer would send out unwholesome or adulterated food-products to poison a nation. No man whose spirit had ever felt the breath of Christian philanthropy would force the work-

ers in his factory to labor at starvation wages amid unsanitary surroundings. No man who really knows Christ would break full-handed, and defraud his creditors; nor will the sincere Christian employ the thousand petty tricks by which the small merchant defrauds his customers. Neither will a true follower of Christ leave his bills unpaid.

The spirit of Christian brotherhood must finally dominate the business world. "Thou shalt love thy neighbor as thyself"; "As ye would that men should do to you, do ye also to them likewise,"—these are the even-balanced scales of business justice. Some day the world will find that it pays to do business in Christ's way. James Russell Lowell says we must seek the solution of the differences between labor and capital by listening to the still small voice that teaches us a wider and wiser brotherhood.

When Zaccheus made his great gift to the poor, and his great restitution, he paid his initiation fee into the order of Universal Brotherhood; no longer standing in bitter isolation on his monument of ill-gotten wealth, he descends to take his part in the common lot of men and to be reunited to the race.

CHAPTER XI.

Christ's Claim on the Aristocrat.

The word aristocrat is here used in the broadest sense, to include any who belong to the so-called upper classes. Aristocracy is the ripe and mellow flavor of fortune. Had Zaccheus not disintegrated his great possessions in order to save his soul—had he left them to his children, they, no doubt, would have repudiated the wretched business of tax-gathering, would have made broad their phylacteries, and cultivated that species of ceremonial morality which, along with wealth, was the passport into the Jewish higher circles. Of such was the rich young ruler who came running and kneeling before Jesus, saying, "Good Teacher, what shall I do that I may inherit eternal life?" (Mark x. 17.) Nothing shows Christ's insight into the human heart so clearly as his treatment of this case.

The young man had all the points of a Jewish aristocrat—position, wealth, a blameless

life. He honored father and mother; he neither killed, nor defrauded, nor bore false witness, nor committed adultery. He was without blemish from his youth up. More than most of his class, he recognized the obligations of nobility. Like a tall white marble shaft, he stood before the Saviour. No wonder that Jesus, beholding him, loved him. But if a flash of lightning had blackened and shattered that shaft, it would not have been more startling than the tremendous demand which Christ makes: "One thing thou lackest; go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." In the search-light of this demand, the young man's towering moral excellence was seen to be

> Faultily faultless, icily regular, splendidly null,
> Dead perfection—no more.

He had no heart. His life began, continued, and ended with himself. He was so desperately selfish that only the annihilation of his wealth and position could save him. Selfishness is the very principle by which an exclusive upper class exists. Aristocracy must

reverse itself in order to become Christian. It is not strange that "his countenance fell at the saying, and he went away sorrowful; for he was one that had great possessions."

Christ's claim on the aristocrat still stands, a stone of stumbling and a rock of offense. Perhaps in most instances he would not insist upon such radical steps, but he does claim all of every man. The soul must be stripped bare before Christ will enter. We are not warranted in the sweeping conclusion that in every instance God requires that the man of means go sell all that he has and spend his life in distinctively religious work. But nothing in the teachings of Christ is plainer than the doctrine of stewardship. The rich man is simply the administrator; the ultimate title is with God. This is brought out in the parable of the Talents, and crops out again and again in the sayings of Christ.

Stewardship carries with it responsibility. God, in his providence, has permitted the aristocracies of Europe and the plutocracy of America; but he will require at the last day a strict account for every shilling of money and every iota of social and political power. The

heaviest weight of responsibility rests upon the rich and powerful upper classes, whether it be the Russian Grand Dukes, the German Barons, the English Nobility, or the American Four Hundred. God will require much at the hands of those who hold the reins of wealth and social prestige in every town and village. However much such may ignore their responsibility, it still exists, and God will require the uttermost farthing in the day of judgment. This responsibility—from which there is no escape—is enough to make the aspirant after the world's glory and the world's gold pause and search his heart. Who is sufficient for these things?

It was in no spirit of demagoguery that Christ said: "Woe unto you that are rich! for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep. Woe unto you when all men shall speak well of you!" (Luke vi. 24-26.) So far from Christ endeavoring to excite envy of the rich, the whole trend of his teaching is to arouse pity for the ultimate end of many of them. The rich man's purple and

fine linen and sumptuous daily fare were but the brilliant prelude to eternal misery.

Thousands of the so-called upper class satisfy their consciences with a form of Christianity, but are as destitute of the real spirit of Christ as the Hindoo who bathes in the sacred waters of the Ganges.

Regretfully watching the rich young man as he went away, the Saviour said: "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." The whole occurrence struck the disciples with such amazement that they exclaimed, "Then who can be saved?" But Christ, with a faith rising superior to the present discouragement, answered: "With men it is impossible, but not with God; for all things are possible with God."

Not all rich men have been like the rich young ruler. On the day of Pentecost, the principle of covetousness was for the time completely superseded by the power of the Holy Spirit. "They had all things common." "For neither was there among them any that

lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as any one had need." The case of Barnabas, the Levite, the son of exhortation, was conspicuous; who, "having a field, sold it, and brought the money and laid it at the apostles' feet." While this remarkable economic arrangement was of short duration, it remains as a beautiful vision of unselfishness.

The gospel most needed by the wealthy upper classes is the gospel of service. It is their only salvation.

I know you, Clara Vere de Vere,
  You pine among your halls and towers:
The languid light of your proud eyes
  Is wearied of the rolling hours.
In glowing health, with boundless wealth,
  But sickening of a vague disease,
You know so ill to deal with time,
  You needs must play such pranks as these.

Clara, Clara, Vere de Vere,
  If time be heavy on your hands,
Are there no beggars at your gate,
  Nor any poor about your lands?

O! teach the orphan boy to read,
Or teach the orphan girl to sew,
Pray heaven for a human heart,
And let the foolish yeoman go.

"Whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all." (Mark xx. 43, 44.) Christ inverts the world's order. The chief aim of life should be, not to be served, but to serve; not what you can get, but what you can give; not how much happiness you can absorb like a sponge, but how much of the vital energies of your life you can impart to humanity for its betterment.

The Christian standard of business success is not how much money a man can accumulate and leave to his children, but how much he can intelligently give away during his lifetime. It is said of George Peabody that "his benefactions were so eminently wise and helpful to the community that he was greatly beloved and respected in both England and America." Beginning with nothing but youth and ability, he laid the foundations of his fortune in Baltimore, and crowned his career with

remarkable success in London. The proper distribution of his money concerned him more than the accumulation of it. Among his numerous benefactions, the two most conspicuous were a gift of $2,500,000 for the erection of model tenement houses in London, to be rented to the poor at reasonable rates; and $3,500,000 for the cause of education in the South, known as the Peabody Educational Fund. Altogether, he gave away between eight and nine million dollars.

Society showed its gratitude to him by honors far beyond those granted to the selfish rich whose fortunes far exceeded his. Three years before his death he was given the freedom of the city of London—an uncommon honor; and the Queen sent him a miniature portrait of herself, accompanied by an autograph letter. He was buried in Westminster Abbey; and the remains were afterwards conveyed to his native land by the British warship *Monarch,* and buried with fitting honors in his native town of Danvers, Mass., and the name of the place changed to Peabody in his memory. George Peabody was a wise steward of the talents intrusted to him, and became great through service.

The annals of English nobility have furnished no grander example of unselfish devotion to humanity than that of the Seventh Earl of Shaftesbury. The First Earl of Shaftesbury distinguished himself as a political leader; the Third Earl of Shaftesbury was a distinguished moral philosopher who came near being a skeptic; but the Seventh Earl of Shaftesbury outshines his celebrated ancestors by his evangelical Christianity and his humane spirit, and has earned for himself the title of the "Father of modern legislation for the relief of the poor." He was not rich. At one time hard pressed by financial embarrassments occasioned by neglecting his own private affairs for the sake of his philanthropic work, he exclaims, "My debts are endless!" But his high rank and his seat in Parliament, which he held for twenty-five years almost without interruption, were devoted to the help of those who needed a friend. He brought about a more humane treatment of the insane; he ameliorated the condition of factory workers, and secured the passage of a ten-hour law; secured legislation for the benefit of the coal-miners; was for thirty-nine years chairman of

the Ragged School Union. During all this period, when his eloquence would flame out in great speeches which stirred the conscience of the nation, he was the intimate friend of the poor, visited them constantly in their homes, heard with sympathy the story of their troubles, and was known and loved by the unfortunate as no other man of his time. When the funeral procession bearing his remains was on its way to the last resting place in Westminster Abbey, among all the costly tributes paid to him, nothing was so expressive as the words of a poorly clad man, who burst into tears as the procession passed him, and said: "Our Earl is dead, and God Almighty knows where we'll ever find another."

Verily the rich young ruler missed his chance for immortality!

We have no more right to pass by the sinful rich than to neglect the sinful poor. Let us not imagine that the slums have a monopoly of misery. The purple and fine linen may enshroud an aching heart. Elegant and costly surroundings may be the outward trappings of desperate moral corruption. A colorless life of blameless morality, such as the young rul-

er's, is not to be expected of many people who have wealth and leisure. Human nature cannot long subsist on negations. The life that knows not the positive thrill of a Christlike purpose will try to fill up the vacuum with revelry, carousal, exterior display, or some artificial and far-fetched kind of amusement. There is a profound philosophy in Paul's saying, "Be not drunken with wine, wherein is riot, but be filled with the Spirit."

> But human bodies are sic fools,
> For a' their colleges and schools,
> That when nae real ills perplex them,
> They make enow themselves to vex them.
> . . . . . .
> But Gentlemen and Ladies warst,
> Wi' evendown want of wark are curst,
> Their days insipid, dull, and tasteless,
> Their nights unquiet, long, and restless,
> And e'en their sports, their balls and races,
> Their galloping through public places,
> There's sic parade, sic pomp and art,
> The joy can scarcely reach the heart.

Phillips Brooks, at a Boston social gathering, in one of the brilliant conversational outbursts for which he was noted, spoke with great respect of the work in the slums done

by the Salvation Army, then in its incipiency. Then, suddenly, he referred to a certain dissolute and fashionable men's club, and said, "The Salvation Army ought to go there too."

All humanity needs Christ. If by circumstances, in the providence of God, we are thrown in contact with the aristocrat, let us not be repelled by his proud and exclusive ways. No man is better than Christ. Perhaps under the crust of arrogance there is a conscience that cries for help. Let us not despair of saving him. Let us speak the truth in simplicity and godly sincerity. We may save some; and as for the rest, we have delivered our own souls.

CHAPTER XII.

The Christ Presence.

The doctrine of Transubstantiation—the change of the bread and wine to the physical body and blood of Christ—is simply an attempt to satisfy the demand of human nature for something tangible in religion. No man is satisfied with his religious experience until he enters into the realm of reality. What Romanism fails to furnish by an ecclesiastical fable, Christ supplies by a simple promise: "Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him." (John xiv. 22, 23.)

The baptism of the Holy Spirit, which has been so much insisted upon as a qualification for service, is the vital realization of the presence and power of Christ. The Comforter is

the Omnipresent Saviour, the Successor and Representative of Jesus Christ on earth. When he ascended on high, he transformed himself into spirit, and poured himself out upon the world. "Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me; for he shall take of mine, and shall declare it unto you." (John xvi. 13, 14.)

Note the words, "He shall not speak from himself." Too much emphasis upon the person of the Holy Spirit distracts attention from the very purpose of his coming. The Holy Spirit is, as it were, the crystal lens through which we see Christ. "No man can say Jesus is Lord, but in the Holy Spirit."

It is easy to put too much stress upon the subjective side of religious experience. Emotions, impressions, inward mental conditions, are as variable as the sands of Sahara. Great emotional upheavals may become fixed in memory as landmarks of spiritual progress; but they cannot be depended upon as a perma-

nent source of grace. As well put reliance in a cloudburst for a permanent water supply. Subjective experience, to be reliable, must be based upon Christ as its object. He is the same, yesterday, to-day, and forever. The Christ Presence is the permanent heritage of the Church. "Lo, I am with you always, even unto the end of the world."

Dr. Joseph Parker, commenting on the text, "No man hath seen God at any time," calls attention to the fact that we do not really see each other. Accustomed as we are to look upon the physical presence of our friends, it may not have occurred to us that the real presence is not to be discerned with the physical eye, but is a matter of contact, experience. George Washington Cable, in one of his Creole Sketches, draws a picture of the gallant but vainglorious and worldly-minded old General V———, of the New Orleans French Quarter, paying a visit to the dusty little office of his son, Dr. Mossy, the physician, who unknown to his father was winning high standing among European scientists. Father and son sat together in the little office, physically close together, but spiritually many, many

miles apart. From the diversity of their aims in life, they had long been estranged. Had one of the eminent scientists with whom Dr. Mossy was in such close brotherly correspondence been paying the visit, there would have been no lack of spiritual nearness. The two, united in a common love for science, would have been drawn together in the brotherhood of intellect.

There was, among the apostles, an inner circle, Peter, James, and John, with whom Christ spent more time than with all the rest. They were his sole companions on the mount of Transfiguration, and in the shades of Gethsemane. This was no capricious partiality. There was about the trio a distinguishing quality which fitted them for such intimacy. Of the three, there was one who leaned on the Master's bosom, and who, more than any other man, shared the secrets of the Lord. To John was given the transcendent honor of getting closer to Christ than any other man during his earthly life.

And yet, the Christ Presence is not an exclusive experience which it is the privilege of only a favored few to share. It is not lack of

graciousness with Christ, but lack of capacity among men that limits his spiritual presence. He is more anxious to impart himself unto us than we are to receive him. It is the burning desire of his soul to give himself to men. There is no one of us with whom he would not gladly grant as intimate association as ever he bestowed on the beloved disciple.

For centuries, in their sculpture, the Greeks strove to express in marble the human form divine, the ideal man as God intended him. For a long time critics fixed upon the Apollo Belvedere, in the Vatican Museum at Rome, as the most nearly perfect representation of the human form in the world. Later archæological research and criticism have reversed this verdict; and the Hermes of Praxiteles is now agreed to be absolutely without a rival as a perfect expression of physical manhood. The glory of the Hermes, surpassing all other pieces of sculpture, is that of essential manhood. It stands for all that is strongest and most beautiful in physical man. Likewise, the glory of Christ is the glory of spiritual manhood, fresh from the hands of God. What the Hermes is to the manhood of marble, Jesus

Christ is to the manhood of flesh and spirit; and more. The surpassing glory of Christ is that his excellence of spirit communicates itself to men. He is not only great as a model, but as one who models others after his own likeness.

The poor deformed wretch with crooked limbs and spinal curvature, gazing upon the physical perfection of the Hermes, could only turn away, eyes filled with tears, realizing all the more keenly his own ugliness. But Jesus Christ is not cold and heartless marble, but living flesh and breathing spirit. He is not unapproachable in peerlessness, but peerless in his very approachableness. His humanity is an exhaustless storehouse of divine excellence. "Of his fullness we all received, and grace for grace." As the sun in the heavens has shone with undiminished warmth since the dawn of history, so Jesus Christ has warmed the life-blood of human beings frozen to deathly chill by the world's neglect. When, conscious of our own spiritual deformity, we gaze on the likeness of the Christ, the hope rises within us that we can be partakers of his nature. "We know that if he shall be manifested, we

shall be like him; for we shall see him even as he is."

The dullness, the lack of spiritual capacity among men was a constant wonder to our Lord. To the disciples he was always saying, "Are ye also without understanding?" To live and walk with Christ should be the normal experience of every man. Reading his words in the Gospels ought to be like getting letters from a loved friend. His career on earth ought to interest us as much as every movement of a distinguished comrade. Our sense of awe and wonder and delight in him should be a part of our conscious nature. The sufferings and tragedy of his death ought to haunt us.

> Was it for crimes that I have done,
> He groaned upon the tree?

The triumph of his resurrection ought to exhilarate us with an unfailing faith. If the Christ of the Gospels is a real person, one whom we love, one to whose service we have dedicated our lives, one whose claim we recognize as supreme, no word or act of his can fail to hold us with a fascinating interest.

But eager as Christ is to admit men into his

intimate companionship, he is stern in making his own terms. "Ye are my friends if ye do the things which I command you." Absolute and unswerving obedience is the test. To those who deny him this, he denies himself to them.

The Christ Presence, realized in experience, covers the whole ground of the doctrine of assurance, the witness of the Spirit. The personal realization of the Saviour bleeding on the cross, dying for my sins, banishes all doubts of my pardon. If Christ lends his presence to my heart, I know that I am not reprobate. If I abide in him and have power to walk as he walked, then "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day."

The personal presence of Christ likewise covers all the ground of the higher Christian experiences. When Peter exhorts us to grow in grace, he immediately adds, "and in the knowledge of our Lord and Saviour Jesus Christ." Paul says: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Where Christ dwells, there

is no provision left for sin. He appropriates all the territory of the heart. Henry Drummond proposes as the Formula of Sanctification a text in which Christ is all in all: "We all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

To the Apostle Paul, the Christ Presence was an enthralling reality. His personal identity was lost in him. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me," he sang triumphant. It was his consuming purpose to know him in the power of his resurrection and the fellowship of his sufferings. So ardently did he press toward the mark of the prize of the upward calling of God in Christ Jesus that he dared to say to his converts: "Brethren, be ye imitators together of me."

The Christ Presence, realized in the heart, is conclusive proof of the personality of God. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." The personality of God is the dividing boundary of religious

faith. Doubt that, and pantheism or atheism follows. Establish that, and all things are possible. Only let me be convinced that God is, that he is wisdom, and power, and holiness; that, crowning all, he is love, a personal God who loves me; and all the whole glorious train of revealed truths follows in easy and natural order. Neither signs nor wonders nor spiritual revelations tax my faith if God is in the record. Paul before Agrippa clinched his argument by saying, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts xxvi. 8, A. V.)

That man who knows Christ, and through Christ knows God, bears within himself a living argument. He needs no skill with syllogism or lengthy array of statistics to make out his case, for he bears Christ within him, the hope of glory. He has the witness within himself, and, standing on the Impregnable Rock of Holy Scripture, he needs no other proof.

The Christ Presence is the beginning and the end of the Christian worker's equipment. Not only must we study his methods, but we must be baptized into his Spirit.

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